

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

Volume XI.—No. 35.

HARTFORD, SATURDAY, SEPTEMBER 15, 1832.

Whole No. 555.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

PRINTED BY PHILEMON CANFIELD,
Ten Rods South of the State House.

Price, \$2 a year, if paid within three months of the time of subscribing; if not, an addition of 50 cents will be charged. Postage to be paid by subscribers. A discount of 15 per cent. will be made to Agents, who receive and pay for eight, or more copies.

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All letters on subjects connected with the paper, should be addressed to PHILEMON CANFIELD, post paid.

RELIGIOUS CULTIVATION OF THE MIND.
CIRCULAR LETTER,
Of the Black River Baptist Association, for 1832.

DEARLY BELOVED:—In this, our annual epistle, we invite your attention to the religious cultivation of the mind. The mind of man was the last, most finished work, of the great Creator, of which we have any definite knowledge. On it he left the brilliant impress of his own glorious character, that it might exist a lasting mirror, and continue a faithful likeness of its Divine Author, to disclose his perfections so far as a created being could do it. Like the Supreme Being, it was susceptible of happiness elevated and exquisite, while it should seek that happiness in the contemplation and admiration of the Deity, and discharge those duties which are the inseparable obligations of a dependence upon God. Nor could it become a prey to unmitigated pain only by a wanton and impious violation of the law of its creation; a course of conduct marked with the blackest ingratitude and the most consummate folly. Such, however, has been its course. It has effected its entire destruction. It retains nothing of its original constitution excepting its capabilities of perception and susceptibilities of pleasure and pain. In every other respect it is a complete wreck, in which we discover the greatness of its former splendor only by the magnitude of its ruins. By insulting its Maker, it has provoked the direct vengeance which transgression has merited; and naught remains for us but to acquiesce in its consignment to hopeless despair and inextinguishable wrath, aside from the efforts and plans of the great Mediator. Jesus, the Son of the Father's love, has undertaken the redemption, the purification, the complete salvation of the soul; and in this enterprise he designs to employ the subjects of grace as fast as they are born into the kingdom, in reclaiming the residue of their species until the elect are gathered into the kingdom of their God. It will be readily perceived that if the saints are to be employed in the conversion of others, they can accomplish that object only by holding intercourse with them, through the medium of science.

And what is science? Science is not, as many imagine, the pompous display of incoherent and unintelligible words. It is the possession of ideas, and the knowledge of language by which to communicate those ideas. Some have thought that spirituality is all that is requisite to impart instruction. This, however, is a mistaken idea, a groundless notion. A Frenchman, or Italian, or Spaniard, or German, or all of them combined, filled with apostolic energy and love, could be of no benefit to the inhabitants of this country without a knowledge of its language. Consequently it follows inevitably that an American can benefit his own countrymen only in proportion as he has a knowledge of their language and has the control of its resources. This illustration alone is sufficient to confute the notion that spirituality is competent to effect its purposes without the aid of science. The apostles themselves were not magicians. They could instruct their hearers only by "every man's hearing in his own language in which he was born" the wonderful works of God. The truth must be communicated clearly and forcibly in order to instruct others. Language is defined to be the vehicle of thought, or to change the figure, it is the great high-way of intercourse among minds, and it is the province of science not only to furnish articles for transportation, but likewise to widen and improve the channel of communication and clear it of its obstructions. Shall we not, then, avail ourselves of every faculty for imparting the knowledge of God? Shall we tamely submit to Satan and allow him the exclusive use of this highway? Shall he be permitted to send to market those articles which are fitted only to debase and poison community? And shall not the commodities of the gospel be sent in the same channel to the same market? Shall the advocate or statesman be commended for sending to community the contagion of his own bosom in the broadest and deepest channel? And shall not the waters of salvation flow in a channel equally broad and deep? A young convert may be happy and spiritual, but he is certainly unqualified for the work of instruction. We listen, doubtless, with deep and even rapturous interest to the first essays of the young convert; but it is much on the same principle that we are delighted with the first efforts of a child to speak or walk. We associate with its efforts its extreme youth, its inexperience, the incipient state of its faculties, and we contemplate likewise the progressive development of the germ of future manhood; and the concurrence of all these considerations throws a charm around all its performances. But let a man descend into the puerilities of childhood, or a child increase in age and stature

without a corresponding intellectual growth, and nothing more is wanting to sink either into contempt.

We do not intend by these remarks to communicate the idea that science can supercede religion. We regard it simply as the means or medium by which our religious feelings and sentiments may be made to benefit others. Neither is it considered as in itself of equal worth with religion. The scaffolding which is erected for the purpose of finishing a house, is less valuable than the house, but it is indispensable to the completion of the building. The channel is worth nothing unless something valuable flows in it. These things borrow all their worth from their instrumentality. It is exclusively in this point of light that they derive all their importance, and in this point of light they are important in proportion as the object can be secured only by them. In this point of light we look to religious experience to furnish us with our best and holiest thoughts, and we depend on science to enable us to impart conviction to the hearts and consciences of others. Science enables a man to analyze, and sort, and arrange his thoughts, and simplify his communications so as to render them as intelligible as possible to the weakest capacity. It enables him to go into the details of things without getting lost himself or bewildering his hearers.

But how is this science to be acquired? Much of it is gained by conversation and familiar intercourse with mankind, without the aid of the schools. What is gained in this way prepares a man to receive good rather than to do good. A person may be able to comprehend so as to be benefited by the discourse of another, and yet be perfectly unable to communicate his own thoughts in the same style. A man may know enough of the meaning of words to understand them when properly used by others, and yet for want of a familiar acquaintance with them and an exact knowledge of their import, it may be beyond his power to employ them in the communication of his own thoughts. It adds nothing to the knowledge of a man to be familiar with the names of words without a knowledge of the meaning of those words. If we use words without a knowledge of their import, we obscure what we wish to elucidate; or to adopt the argument of an apostle, "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. Therefore if I know not the meaning of the voice I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me." And as an entire ignorance of any language, would render our communications perfectly unintelligible in that language, so an imperfect knowledge of a language will render our communications equally imperfect. It is the business of literary institutions to drill the mind, give it the control of its resources, multiply its thoughts, give it a definite and exact knowledge of words, make it familiar with their use, and carry its improvement to a state of perfection which it could not otherwise attain. These remarks were necessary to show that the mind cannot be cultivated religiously without a portion of science—that all which is added to that portion augments its capabilities for improvement—and to overthrow the notion, which is difficult to be confuted only because it is so perfectly intangible, that religion disdains the ordinary channels of thought, scorns the aid of science or language even as tributary to her triumphs, and makes her revelations to her votaries individually as independent of language as music is independent of algebra.

From these remarks, permit us affectionately to say, Let the mind of every man, woman and child be cultivated for its own benefit, and entertainment. The mind is seldom idle, and if it is not treasuring up something valuable, it is accumulating something that is worse than useless. Let a taste for profitable reading be formed. Let its powers be strengthened, and let it become not only a mighty but a useful engine. Let it be remembered not by the desolations it has made, but by the blessings it has conferred. To do good and to communicate, are important injunctions. We live in an age of blessed and extraordinary activity. We live too in an age when much is doing of a contrary character. Infidelity is becoming daily more and more virulent and wrathful. Infidel presses are, in a religious sense, prostituted to the vilest of purposes, and are constantly pouring forth the bitterest invective against the Lord, His Anointed, and His people; impugning the motives and slandering the conduct of the latter with a hardihood and audacity seldom paralleled, whilst amid the popular cry of union and communion, sects and divisions, and heresies, are multiplying without number. We exhort therefore the members of our churches to improve their own and their children's minds by all the means in their power. While we depend on the power of God to convert our youth, we depend on science to aid those who are called to the ministry to perform their duty, and to qualify others who are needed in our colleges, seminaries and academies, as teachers, to fill those important posts. We insist however that we are not "the impious idolaters of mental energy." We commend it simply as an instrument of good as turned to a holy account, and consecrated to the purposes of understanding and communicating the will of God. We would not insist too much on a knowledge of other languages; still we deem an acquaintance with those languages from which much of ours is

derived, and in which the inspired scriptures were written, desirable as far as practicable, and especially for those who are destined to guide the public mind. It is important for us individually, and as a denomination, to be as independent as possible of every being but God; to inquire as Saul did, "Lord what wilt thou have me to do," and to be so far enlightened as to understand our duty as God has communicated it. The world has been thrown into agitation on the subject of baptism. That controversy might have been avoided, had the translators translated that word, or had there been intelligence enough in the community to have supplied what they neglected. Such however is the force of habit, that although since that time a number of Greek lexicons have been compiled with English definitions, and the compilers and publishers have been pedobaptists invariably, still on this point they adhere to a practice which does not come within the limits of their own definitions. This circumstance is alluded to illustrate the obstinacy of prejudice—the force of early impressions; and to show the importance of having the mind stored with truth at an early age, and consequently the importance of possessing comprehensive and accurate views of the Bible. Let the pastors of churches, the superintendents and teachers in Bible classes and Sabbath schools apply themselves with all their might in disseminating religious truth, that those under their charge may be perfect, thoroughly furnished to every good word and work.

In drawing to a close, we cannot dismiss the subject without insisting on the importance of deep and elevated piety. It is true we rely on science to enable us to communicate our ideas of justice, grace, holiness, &c. We form our ideas of Deity by thinking of greatness, goodness, truth, holiness, justice, mercy, power, knowledge; to each of which infinity is superadded; and all these combined suggest to the mind the notion of a Deity. We employ these words and their combination to communicate that notion. But it is the great importance with which these ideas are viewed, and strength of affection with which they are cherished, that produce a deep and indelible impression upon our minds, and prepare us to exhibit them with energy and power. Piety alone gives energy and tone to our religious efforts, and without this, whatever may have been the eminence of our intellectual attainments, we shall be as incapable of promoting the interest of the Redeemer's empire, as the body is incapable of action after being deserted by the intelligent soul, and like it, be contemplated with mingled emotions of regret and abhorrence.

EARLY INTRODUCTION OF CHRISTIANITY INTO SCOTLAND.

We have been reading an article from the Christian Instructor, on the subject which we have placed at the head of this, in which we were much interested, and we propose to lay some of its outlines before our readers. The writer observes that "people are very apt to imagine that Scotland, like the greater part of Europe, was, till the Reformation, sunk in all the ignorance and superstition with which we generally associate the dark ages." Such persons are not aware that the Caledonian mountains, like those of Wales, afforded a shelter and a shield to many a zealous champion of the truth, and that when the rest of the world was worshipping the image of the beast, in our land there was always a remnant who had not received his mark upon their foreheads nor in their hands." The early inhabitants of Scotland were of Celtic origin; they possessed the entire country until they were driven out by the Picts, a Gothic people from Norway. The Picts landed about two hundred years before the Christian era. The original Celts took refuge in the western part, while the Picts held the eastern part of the present territory of Scotland. In the west, the Celts were reinforced by colonies from Ireland. These united subsequently, took the name of Scots, and gave their name to the whole country of North Britain. The Celts and the Picts were alike distinguished for the ferocity of their character. They subsisted by the chase, and upon the produce of their herds. "War was their sole pursuit—slaughter their chief delight; and it was no wonder they worshipped the imaginary god of battle with barbarous and inhuman rites." The religion of the Celts was Druidical, and those who taught it were divided into Bards, Vates, and the Druids, by way of eminence. The bards sang in heroic verse the exploits of their warriors; the Vates predicted natural events, and inspired the people with a reverential awe of their knowledge, and the Druids officiated as the priests at the altar, directed the education of youth, and presided in the rude tribunals of justice. The religion of the Picts was different. The priests were a sort of magicians, pretending to have power over the elements. Such was Scotland, when "even over these wild people, inhabiting a country as savage as themselves, the Son of righteousness arose with healing under his wings." Good men, on whom the name of saint (while not used in a superstitious sense) was justly bestowed, to whom life and the pleasure of this world were as nothing, so that they could call all souls to Christianity, undertook and succeeded in the perilous task of enlightening these savages. Religion, though it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was

established among them; the abolition of idolatrous ceremonies took away many bloody and brutalizing practices; and the gospel, like the grain of mustard seed, grew and flourished in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence." The precise date of the introduction of Christianity into Scotland is not known, but it is thought to have been at an early period, as it is said that in the year 200, Donald the First was a Christian king. Towards the end of the third century, Christians fled to Scotland, from the persecutions of Dioclesian. These men, who were called Culdees, generally lived retired in caves and solitary places, and were distinguished for their holiness of life. The first pastor of whom mention is made is Ninian, who was instrumental in the conversion of the Southern Picts, or the inhabitants of the south of Scotland. He was a native of what is now known as the district of Galloway. Dr. Chalmers thus notices him—"During those ages the pastors had often to seek shelter in the caves from the rudeness of half informed followers. A cave upon the seashore of Glasserton, in Wigtonshire, furnished such a retreat to the worthy Ninian, which still retains its name of Ninian's cave. He died on the 16th of September, 432, which day was long kept in remembrance of one who had spent a long life in instructing the ignorant, and reforming the manners of a rude people." A new era in the ecclesiastical history of Scotland commenced in 563. The gospel, from the time of its introduction, had gradually spread over a considerable part of the main land, but the western isles were still barbarous. In that year Columba, a distinguished Christian of the royal family of Ireland, educated in all the learning of the times, sailed with twelve of his friends and landed upon the western islands with the intent of Christianizing their inhabitants. The island of Jory, or Jona, was given to them by either the Scottish or Pictish monarch. Here Columba established an institution for the promotion of religious and secular knowledge. In process of time, other similar institutions were founded by him and his followers in various parts of Scotland. They taught comparatively the pure doctrines of Christianity, and by a well ordered life, recommended those doctrines to their followers. The institutions were deservedly celebrated in the annals of Scottish history, for they were, for a long time, "the seminaries of the Church in North Britain and Ireland." Independent of religious instruction, many branches of useful learning were taught; and it is said "Jona became exclusively the seat of learning in the north, after the settlement there of Columba." These institutions proved also beneficial to the Saxons of England.

About 634, Oswald a prince of Northumberland who was driven out of his province, took refuge in the island of Jona. He became a convert to Christianity; and after his restoration to his kingdom, sent to the College of Jona for a teacher to instruct his people. The monarch thought it no degradation to be the interpreter between the people and their Jona pastor. About thirty years after, these pastors were driven out of England by the See of Rome. In Scotland, and in the western islands, they continued to teach and to preach, enlightening the roving barbarians, and converting them to a civilized and Christian people. The founder of the College of Jona died 9th of June, 579. "He died as he had lived, in the service of his master, while engaged praying in Church on a Sabbath afternoon, aged 77, 'leaving,' says Chalmers, 'his monastery firmly settled, a people converted by his labors from Paganism to Christianity, and a name the celebration of every age.'" He was interred in the cemetery at Jona, which afterwards was considered sacred, & contained the tombs of 48 kings of Scotland, 4 of Ireland, 8 Norwegian monarchs, and 1 king of France. This island is about 2 miles and a half long, and little more than one mile in breadth, and contains a superficial area of about 1300 acres. Its modern name is Icolmkill, derived from I-colum-kill, which means the island of the cell of St. Columba. The ruins of the monastery are still shown.

Such is an epitome of the history of that spot which drew from Dr. Johnson the following often quoted and celebrated remarks: "We were now treading that illustrious island, once the luminary of the Caledonian regions, whence savage clans, and roving barbarians, derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion, would be impossible if it were possible: whatever withdraws us from the power of our senses; whatever makes the past, the distant, and the future predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. The man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer amid the ruins of Jona."—*Young Men's Advocate.*

From the N. Y. Observer.
LETTER FROM FRANCE.
BOLSEC, (Lower Seine), June 5, 1832.
Spirit of irreligion in Paris—Timidity of a political journal—Impious engravings—Journal of useful knowledge.
The details I have already sent you in my letters upon the *Cholera Morbus*, and upon

the funerals of Messrs. Cuvier and Casimir Perier, may serve in some measure to show your readers the religious state of France.—The following facts throw still further light upon the same topic.

You are aware, Messrs. Editors, that the city of Paris exerts upon all France the most extensive influence. This capital is the centre of impulse to the whole country; the focus from which influences, good or bad, salutary or hurtful, are diffused through the cities and villages of thirty two millions of people. It has been well said, that Paris is at once the head and the heart of France. That a capital should exert such an influence over a large country is always a misfortune; and it is particularly so for our country in respect to religion. The people of Paris are almost universally irreligious. Impiety has there distilled for sixty years her most active and subtle poisons; there materialism has opened schools and controlled the courts of justice; there especially a defective system of education—I mean teaching the people to read without putting into their hands good books—has produced the most deplorable fruits. Ask men who are the best informed, what is the religion of the Parisians? What is their faith, their hope? The reply is, "The people of Paris have no religion; they have no faith except on the subject of political liberty, and no hope but in the things of this world." There are, no doubt, exceptions, but they are rare, mere specks in the vast ocean of infidelity, and materialism. What a prospect for France, when you consider that every political, intellectual and moral movement of our country originates in Paris!

It will seem incredible to your readers what prejudices exist in the capital against every thing that has any relation to religion. While the cholera morbus was making the most frightful ravages, a religious man of distinguished learning wrote an article containing some allusions to Providence; two or three observations timidly expressed upon the interposition of God in the affairs of the world. This article was sent to one of the most moderate and most widely circulated journals of the capital, with a request that it might be published.—The committee of publication examined the article, but refused to insert it, and when asked the reason by the author, they replied: Your article is good, well written, happily conceived, it contains just sentiments, but we cannot publish it, because our subscribers will call us BIGOTS, ENTHUSIASTS, and JESUITS! To such a state of things, Messrs. Editors, have we arrived in the capital of France. An editor of a journal dares not print the name of God, nor speak of Providence in his pages, lest his readers should charge him with bigotry and jesuitism! Could you have imagined in America that infidelity had made such progress? And observe, it was not done by an obscure journal, or scurrilous paper, intended for the tavern and dram-shop, but by a journal which circulates among the most enlightened classes of the community, and which is justly regarded as one of the most respectable in France!—Such a journal is afraid of offending its subscribers, by saying that God interposes in the affairs of the world! This unhappy word *Jesuit*, does immense evil; it is dreaded like the plague, and many dare not avow their religious sentiments for fear of being called *Jesuits*. The Jesuits have done more injury to religion than Voltaire and all the infidel philosophers together. They trafficked in religion, they made it a trade, an instrument of avarice and ambition, and now the same selfish aims are imputed to every man who avows religious sentiments, and the journals of Paris, which are read by one or two millions of Frenchmen, cannot speak of God, or allude to any doctrine of religion, except in terms of mockery and reproach!

Another fact will illustrate with equal clearness the irreligious spirit of France.—There are in Paris many print shops and stalls, where pictures and engravings of every kind are exposed for sale. The proprietors of these shops of course exhibit such prints only as will please the public taste. And what do you suppose is the character of these engravings? In many of them Christianity is treated with marked contempt. One print represents a political personage toiling up a hill, bearing an enormous cross; intended as a parody of one of the most memorable acts of Jesus Christ! In another print are seen agents of the government with a net in their hand, to whom are applied the weighty and solemn words, which transformed the humble fisherman of the lake of Genesareth into Apostles of the Gospel: "I will make you fishers of men," an odious comparison between the first messengers of the Christian faith, and vile spies living in the filthiest and most infamous places in Paris!—In a third print the sublime picture of the Holy Supper by *Leonard de Vinci* is parodied in a revolting manner; a figure of liberty occupies the centre of the picture and the subject is indicated by the inscription: "Verily, one of you shall betray me." And these abominable productions of impiety are publicly exposed to the eyes of all Paris! And the owners of the shops are not afraid to exhibit in open day these impious prints!

Is there another country bearing the name of Christian, in which any one would dare thus to cast contempt upon the Gospel history, and to make the Saviour himself the object of caricature! No; this infamy has been reserved for the Parisians of the nineteenth century;

France has set the example of profanations passing all the bounds of impiety hitherto known! What must strangers think who visit Paris, as the centre of civilization, and who find at every step these monstrous productions of materialism? And what must become of the people to whom such pictures are constantly exhibited, a people who grow up in the midst of such spectacles of sacrilege and impiety, and learn only to despise and dishonor the religion of their ancestry? Is it surprising that such a people should plunge into every excess of vice, that they should commit frightful crimes, and cause the streets of Paris to flow with blood? Are not these the proper fruits of irreligion?

One more fact will show to what extent religion has been eradicated from the hearts of the French people. A large body of influential men, consisting of peers of France, deputies, and men of learning, are associated in the publication of a popular journal, entitled, 'Journal of useful knowledge.' This work, which appears once a month, and costs but four francs a year, has been circulated extensively throughout France, and now reckons seventy thousand subscribers. The enterprise certainly deserves the approbation of all enlightened men. It is a powerful means of diffusing light and knowledge among the people, who are still very ignorant in some provinces of this country. Every subject is introduced into this journal except religion! God is excluded.—The doctrine of the immortality of the soul is not even mentioned. It contains nothing respecting eternity; nothing except that which relates to the mere temporal welfare of man!

In the *Prospectus* of this journal, which I have now before me, the editors promise to notice the progress of agriculture, improvements in industry, economical processes, education, practical rules for health, &c. These various departments in a paper are doubtless useful and commendable. But are these all the kinds of knowledge which are judged useful for the people? Is there not something more important than industry, education, agriculture, medicine? Is not religion the basis of all instruction for the people? Do they not need religious principles to meliorate their condition, to subdue their vices and to form in them habits of temperance, order, and economy; yet religion has been judged useless in this journal of useful knowledge! Is more wanted to enable you to appreciate the religious state of France?

And the men who have founded this journal, and by whom it is conducted, it is well known, are not obscure individuals, but men enjoying the highest reputation, men in public stations and men of learning, to the number of one hundred and twenty seven. If it is said that such a journal should not meddle with theological controversy we readily admit it; but does this hinder a journal of useful knowledge from proclaiming the great principles of natural religion, the doctrines of a Providence, of the immortality of the soul, of a retribution beyond the grave! It cannot be dissembled that this studied exclusion, this entire absence of every thing religious in a journal designed to be a complete encyclopedia of the knowledge most needed by the people, shows that the editors and subscribers live only for this world, and wholly forget eternity. These details will help you to judge, Messrs. Editors, of the true situation of France in respect to religion. I wish I could relate to you facts less painful, but I must declare the truth. Should I have any thing more consoling to communicate; I shall do it with eagerness, and I hope this will be the case when I come to speak of French Protestantism. Thus far I have pointed you particularly to the religious state of Paris, and of the large towns. Nothing can be imagined more deplorable. After having employed the strongest expressions, we still fall short of the truth! I am, &c.

G. DE F.

A WELL REGULATED MIND.

For a well-regulated understanding, and particularly for the application of it to inquiries of the highest import, there is indispensably necessary a sound condition of the moral feelings. This important subject belongs properly to another department of mental science; but we have seen its extensive influence on the due exercise of the intellectual powers;—and it is impossible to lose sight of the place which it holds in the general harmony of the mental functions required for constituting that condition, of greater value than any earthly good, which is strictly to be called a well-regulated mind. This high attainment consists not in any cultivation, however great, of the intellectual powers; but requires also a corresponding and harmonious culture of the benevolent affections and moral feelings; a due regulation of the passions, emotions, and desires; and a full recognition of the supreme authority of conscience over the whole intellectual and moral system. Cold and contracted, indeed, is that view of man which regards his understanding alone; and barren is that system, however wide its range, which rests in the mere attainment of truth. The highest state of man consists in his purity as a moral being; and in the habitual culture and full operation of those principles by which he looks forth to other scenes and other times. Among these are desires and longings which nought in earthly science can satisfy; which soar beyond the sphere of sensible things, and find no object worthy of their capacities until, in humble adoration, they rest in the contemplation of God. Truths then burst upon the mind which seem to rise before it in a progressive series, each presenting characters of new and mightier import. The most aspiring understanding, awed by the view, feels the inadequacy of its utmost powers; yet the mind of the humble inquirer gains strength as it advances. There is now felt, in a peculiar manner, the influence of that healthy condition of the moral feelings which leads a man not to be afraid of the truth. For, on this subject, we are never to lose sight of the remarkable principle of our nature formerly referred to, by which a man comes to reason himself into the belief of what he wishes

to be true; and shuts his mind against, or even arrives at an actual disbelief of, truths which he fears to encounter. It is striking, also, to remark how closely the philosophy of human nature harmonizes with the declarations of the sacred writings; where this condition of mind is traced to its true source, in the corruption of the moral feelings, and is likewise shown to involve a high degree of guilt, in that rejection of truth which is its natural consequence: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This condition of mind presents a subject of intense interest to every one who would study his own mental condition, either as an intellectual or a moral being. In each individual instance, it may be traced to a particular course of thought and of conduct, by which the mind went gradually more and more astray from truth and from virtue. In this progress, each single step was felt to be a voluntary act; but the influence of the whole, after a certain period, is to distort the judgment, and deaden the moral feelings on the great questions of truth and rectitude. Of this remarkable phenomenon in the economy of man, the explanation is beyond the reach of our faculties; but the facts are unquestionable, and the practical lesson to be derived from them is of deep and serious import. The first volition by which the mind consciously wanders from truth, or the moral feelings go astray from virtue, may impart a morbid influence which shall perpetuate itself and gain strength in future volitions, until the result shall be to poison the whole intellectual and moral system. Thus, in the wondrous scheme of sequences which has been established in the economy of the human heart, one volition may impart a character to the future man—the first downward step may be fatal.

Every candid observer of human nature must feel this statement to be consistent with truth; and, by a simple and legitimate step of reasoning, a principle of the greatest interest seems to arise out of it. When this loss of harmony among the mental faculties has attained a certain degree, we do not perceive any power in the mind itself capable of correcting the disorder which has been introduced into the moral system. Either, therefore, the evil is irreparable and hopeless, or we must look for an influence from without the mind, which may afford an adequate remedy. We are thus led to discover the adaptation and the probability of the provisions of the Christian revelation, where an influence is indeed disclosed to us, capable of restoring the harmony which has been destroyed, and of raising man anew to the sound and healthy condition of a moral being. We cannot perceive any improbability, that the Being who originally framed the wondrous fabric may thus hold intercourse with it and provide a remedy for its moral disorders; and thus a statement, such as human reason never could have anticipated, comes to us invested with every element of credibility and of truth.

The sound exercise of the understanding, therefore, is closely connected with the important habit of looking within; or of rigidly investigating our intellectual and moral condition. This leads us to inquire what opinions we have formed, and upon what grounds we have formed them;—what have been our leading pursuits—whether these have been guided by a sound consideration of their real value—or whether important objects of attention have been lightly passed over, or entirely neglected. It leads us further to contemplate our moral condition—our desires, attachments, and antipathies; the government of the imagination, and the regimen of the heart; what is the habitual current of our thoughts; and whether we exercise over them that control which indicates alike intellectual vigor and moral purity. It leads us to review our conduct, with its principles and motives, and to compare the whole with the great standards of truth and rectitude. This investigation is the part of every wise man. Without it, an individual may make the greatest attainments in science, may learn to measure the earth, and to trace the course of the stars, while he is entirely wanting in that higher department—the knowledge of himself.

On these important subjects, I would more particularly address myself to that interesting class for whom this work is chiefly intended, the younger members of the medical profession. The considerations which have been submitted to them, while they appear to carry the authority of truth, are applicable at once to their scientific investigations, and to those great inquiries, equally interesting to men of every degree, which relate to the principles of moral and religious belief. On these subjects, a sound condition of mind will lead them to think and judge for themselves with a care and seriousness adapted to the solemn import of the inquiry, and without being influenced by the dogmas of those who, with little examination, presume to decide with confidence on matters of eternal moment. Of the modifications of that distortion of character which has commonly received the name of cant, the cant of hypocrisy has been said to be the worst; but there is another which may fairly be placed by its side, and that is the cant of infidelity—the affectation of scoffing at sacred things by men who have never examined the subject, or never with an attention in any degree adequate to its momentous importance. A well-regulated mind must at once perceive that this is alike unworthy of sound sense and sound philosophy. If we require the authority of names, we need only be reminded, that truths which received the cordial assent of Boyle and Newton, of Haller and Boerhaave, are at least deserving of grave and deliberate examination. But we may dismiss such an appeal as this; for nothing more is wanted to challenge the utmost seriousness of every candid inquirer than the solemn na-

ture of the inquiry itself. The medical observer, in an especial manner, has facts at all times before him which are in the highest degree calculated to fix his deep and serious attention. In the structure and economy of the human body he has proofs, such as no other branch of natural science can furnish, of the power and wisdom of the Eternal One. Let him resign his mind to the influence of these proofs, and learn to rise in humble adoration to the Almighty Being of whom they witness; and, familiar as he is with human suffering and death, let him learn to estimate the value of those truths which have power to heal the broken heart, and to cheer the bed of death with the prospect of immortality.—*Dr. Abercrombie.*

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The Corresponding Secretary, Dr. Going, who is making known the objects of this Society to the different Baptist churches, Associations, and Conventions, writes from Worcester in the last month, that the New-Hampshire State Convention promptly accepted the terms of Auxiliaryship, and the Board of the Vermont State Convention resolved to recommend, that that body also become auxiliary at its next session in October. Mr. Reynolds was to set out for Indiana, first of Sept. with his family, and two excellent females as teachers in Sabbath and day schools. Since Dr. Going left New-York, he had travelled about 1100 miles, attended 75 religious meetings, preached 60 times, gave addresses on the objects of the Society 27 times, took subscriptions in 25 places, amounting to \$1318 48, of which he had received \$488. On every Sabbath but one he had been in two towns, and on one Sabbath, he addressed three churches in the same city. He attended the Worcester Association at Bellingham, and states that the Baptist churches in Worcester co. will pay this year at least \$1000 for the Mississippi Valley. He remarks that there need be no apprehension but that devoted ministers for the West will be supported in their Mission work.

Rev. Spencer Clark has received an appointment for Missouri for one year, and will depart in October, from Kentucky.

Rev. E. H. Goodrich writes, from Aurora, Ohio, that several ministers have arrived in the West. A brother Clark is about settling in Hiram, a brother Green was expected at Garrettsville this Sept. and a brother Turner had determined to remove his family to Twinsburg same month.—*Chas. Watchman.*

From the Christian Watchman.

BROWN UNIVERSITY.

It must be apparent to every reflecting mind, that in this land of freedom much depends, in relation to our future prosperity, on the character of our Schools and Colleges. If they are nurseries of morality and religion, they will exert a healthful and salutary influence through the community, and give that tone and direction to public opinion, which will be attended with the most beneficial results. In accordance with these views, it must be a source of much gratification to the friends of sound learning and religion, to witness the rising prosperity of the ancient and respectable Literary Institution located in Providence, R. I., whose name we have placed at the head of this brief notice. The present faculty is composed of gentlemen in the prime of life, and of respectable talents, combined with efficiency of character and devotion to the interests of those who are placed under their care. Without making any invidious comparisons, we believe it is universally admitted, that the President possesses talents of the highest order, and deservedly holds a rank among the first literary men of our country. He is indefatigable in his exertions with the students, to imbue their minds not only with classical instruction, but with that general knowledge of men and things, which shall be attended with the most useful consequences in its practical operation.

Besides the regular routine of College duty, President Wayland is in the constant habit of meeting the Senior Class on Saturday evening, and of conversing with them on the subject of revealed religion, with various other important topics. On these occasions, the students are allowed to propose questions in the most familiar manner, and in the discussions, much useful information is elicited from the President. On Sabbath afternoon, he preaches regularly in the Chapel to the students. Those who have had the privilege to hear his Pulpit performances, need not be told that his sermons on these occasions are distinguished for originality and depth of thought, clothed in language emphatically his own, and are also enriched with a spirit of fervent piety.

In the evening of the Sabbath, the scholars meet in the Chapel as a Bible Class, when the New Testament is read from the original Greek in English, and remarks are made by the Senior Students, after which, a brief exposition is given by the President. We have had the privilege to be present at several of these meetings, which seem to us to be peculiarly calculated for eminent usefulness. The paternal care manifested for the students while they are necessarily absent from the home of parental instruction, needs only to be known, to be duly appreciated. Aberrations from the path of rectitude are promptly noticed, and such appeals are often made to the ingenuous feelings of those who have fallen under censure as cannot fail to produce the desired effect.

A new Chapel is now erecting by a munificent individual, who, we understand, has also subscribed ten thousand dollars for the laudable and important purpose of increasing the Library. As many young gentlemen are about to commence their collegiate course, we recommend their parents and guardians to think of Brown University, where, in addition to many other advantages, the expenses are very reasonable.

NEWTON THEOLOGICAL INSTITUTION.

Notice to Candidates for admission.

This Institution according to its statutes is adapted to the instruction of graduates and

others whose attainments enable them, along with graduates, to proceed profitably in theological studies." Every candidate is required to present a certificate from the church of which he is a member, approving of his devoting himself to the ministry of the gospel. He is also required to have studied Professor Stuart's Hebrew Grammar and the first forty pages of the Hebrew Chrestomathy, or to the end of the extracts from Genesis and Exodus. Those who may not have been able at College or elsewhere, to make this preparation, should, if possible, be in Newton as soon, at least, as the time of the Anniversary, and employ the succeeding vacation in the most favorable circumstances for being prepared to enter at the beginning of the next term. Special attention will be paid to their progress. The Anniversary will occur on Thursday, the 13th of September; and the term will begin on the 25th of October.

IRAH CHASE, Senior Professor.

Newton, Aug. 1832.

BLACK RIVER BAPTIST ASSOCIATION.—We have received the Minutes of this Association, and perceive that its 23d anniversary was held at Adams, the 13th and 14th June last. The introductory sermon was preached by Eld. J. Blodget, from the words, "he must increase, but I must decrease."

Br. T. A. Warner was chosen Moderator, and Br. Wilber and Baker, Clerks. This body contains 31 churches, 18 ordained and 4 unordained ministers, and 2950 members. The addition by baptism the past year was 541, and by letter, 131. The churches generally have been remarkably blessed with the quickening influences of the Spirit. There have been very few on which some mercy drops have not fallen.

Br. Judson's letter to females received the favorable notice of the Association.—Br. Frey, Sawyer, and Cook delivered discourses during the session.—The next anniversary is to be held in Belleville, Jeff. co. Br. Warner is to preach the opening sermon.

The able and excellent circular letter is on "the religious cultivation of our readers." It is pleasant to come across a sensible circular now and then, and we hope before long to see them generally restored to their place in our Minutes.

From the Family Lyceum.

LIVES OF THE INDIANS.—NO. 1.

WRITTEN FOR THE YOUTH OF AMERICA.

Since first the Indian saw the white man's flame,
And cried, "Oh welcome!" as the stranger came,
How best the change this happy land has viewed,
To glad his shores, and cheer his solitude.

SAMOSET.

WHEN our ancestors, the white people, first came from England to this country, they found the places, where we now live, occupied by a people different from themselves. They were of a reddish color, with long black hair, and had little clothing except the skin of a bear, or some other animal, tied around them. The white people had seen many of these red men, but they were very shy, and would only show themselves afar off. But one day, about three months after the arrival of the settlers at Plymouth, a noble looking Indian came into the town, and, walking by the houses, came boldly up to the place where some of the white people were collected, and cried out, "Welcome Englishmen! welcome Englishmen!" The white people were surprised to hear him speak English, because the Indians had a language of their own, the words of which were different from ours. He told them that his name was Samoset, and that he was a sagamore, or king, of some Indians who lived a great way off, to the eastward, as far as a boat could sail in a day; and that he had seen some English fishermen, and learned some of their words. He had no other clothes, but a great piece of leather round him, ornamented with a fringe. He was a tall, straight man, with very black hair, long behind, and short before, and without any beard. The weather was cold because it was winter; so the white people gave him a great coat, to keep him warm. At night he lodged in the house of Mr. Stephen Hopkins; but the white people watched him, because they were afraid he would steal something, or perhaps kill some of them. But he appears to have been a very friendly Indian, and it was hardly generous for the white people to suspect him, when he came to them so honestly, and bade them welcome to his country. For the Indians were once the owners of all this pleasant land, where we now live.—They had two kinds of kings, called sagamores and sachems; one was king of a few Indians in one place, and the other of many Indians in many places. When the red men first saw a ship, they thought it was an island with wings; and when they saw the guns discharged, they supposed that the white people had the power to make it thunder and lighten. The Indians generally treated the white people well, until they were offended by injuries; and Samoset desired to be remembered, as being the first Indian who spoke to the people at Plymouth, and the first who bade them "welcome!" The next morning, Samoset went to a tribe of Indians near, and brought back some tools which had been taken away, and with him came five other Indians, with some beaver skins. He afterward brought an Indian called Squanto, who had been stolen away and carried to London. He also brought word that Massasoit, the great sachem, was coming to see them. We do not hear any more of Samoset, but it is probable that he returned to his people, and told them all about his visit to the white men, and what he had seen among them. In my next number, I will tell you about Massasoit, the great sachem, who came to see the whites, with some anecdotes, which I think will be interesting to you.

Besides Br. Curtis' sermon, discourses were preached by Br. Wilkins and Br. Peck. The liberality on the occasion in behalf of our domestic missions was truly noble, and evidenced a persuasion, that the solemn providences of God were admonishing all that what they had to do for the Lord they should do quickly. One of the largest contributions (\$114) was made on this occasion, which the agent of the Convention ever received at any Association in the State. Besides this, \$315 was received from the churches, on their quota.

This Association has been greatly blessed with the gracious influences of the Holy Spirit the past year. More than 500 have been added to the churches by baptism. The genuineness of the work might be argued from the liberality manifested for the promotion of the Saviour's cause.—*N. Y. Baptist Register.*

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 15, 1832.

HEALTH OF HARTFORD.—A committee appointed by the Board of Health of this city, to investigate the circumstances attending the sickness and death of Mary E. Oleott, aged 80; Abner Tibbals, 58; and Eli Roberts, 34, have, after ascertaining all the facts in their power relating to these cases, formed the following conclusion:

"From all the facts, therefore, which have come to the knowledge of the Committee, in the prosecution of their enquiries relating to the three cases stated above, and even including that of Mrs. Cook, which has been reported to the Board as a case of Spanned Cholera, the Committee feel warranted in expressing the opinion that all four of the cases whether they be of Malignant, or Common Cholera, are of indigenous growth, proceeding from no infected place or persons, and clearly to be traced to acts of immediate imprudence or neglect, or habitual intemperance in the parties;—that they furnish no just cause of belief that an infectious pestilence is amongst us, or of apprehension that it may be extended, any further than similar imprudences, or neglects may produce similar consequences here, or any where else,—and that the health of the Town, so far as regards the Malignant or Asiatic Cholera, may yet, with the blessing of God, be preserved, by the general prevalence of cleanliness, both in public, and private, and by the uniform observance, on the part of our fellow citizens, of the laws of moderation, and temperance in all things."

Hartford Sept. 12, 1832.

No one of the United States it is believed, possesses equal, certainly none superior advantages for Common School Education; having a fund of more than \$6 to each inhabitant, and the population being so dense that scarcely a family but may enjoy the benefit of District Schools in the State of Connecticut;—and yet it is a truth very apparent, that our Schools generally are far below that elevated rank in which these facilities would seem to place them. Much has been said and written on this subject, but little has been done. Mr. Jewett, as may be seen by a notice below, will soon commence a series of Lectures in this State, which we hope will be fully attended in every place he may visit; and be a means of exciting an interest, and conveying instruction, which will continue to be of service to Common School education for many years. The public will observe that Mr. J. possesses the confidence of many gentlemen who are good judges of his fitness for the business in which he is engaged.

By the Lowell Evangelist of the 7th instant, we learn that the Churches in that place are still blessed with the outpouring of the Spirit of God. On the Lord's day previous, ten converts were baptized and united with the 2d Church; six others were received the same day by letter.

We regret to notice the large number of deaths which still take place in New-York, and which in most cases are to be attributed to imprudence in living; it is a fact humiliating to man, that so many are bent on the indulgence of their appetites, although their lives are thereby jeopardized. Deaths by cholera in N. York for one week, ending the 8th instant, 301.

In the Report of the Treasurer of the Con. Bap. Education Society for June, 1832, the amount collected at the Ashford Association, per Rev. S. S. Mallory, should have been \$32 50.

BAPTIST LITERARY INSTITUTION.

A meeting of the Committee in reference to this Institution was held in this city on Wednesday last. The committee on agency reported, proposals were received for location, &c. It appeared that of the \$10,000 requisite, \$3,266 50, had been subscribed.—As \$5000 of this had been subscribed with reference to its location in Suffield, after mature deliberation, it was resolved that the Institution be located in that town, provided that the remaining \$1,733 50 can be raised.

It would have been desirable to receive the whole sum irrespective of location, but from the extensive circulation of the subscription, little hope could be cherished that this would be effected; and now the towns and churches that have not yet been visited must do to the utmost of their abilities or we fail to accomplish the object. It ought to be said that \$7750 were subscribed in five other places for location, which could not be applied to the general purposes of the Institution.

G. F. DAVIS.

LECTURES ON COMMON SCHOOLS.—Mr. Milo P. Jewett, one of the Secretaries of the American School Agents Society, proposes to meet teachers, parents, and children, in several towns in this state, for the purpose of exhibiting the use of apparatus designed for Common Schools, and some of the improvements in the mode of conducting schools. Mr. Jewett is recommended as "an experienced and well qualified instructor," by Mr. S. R. Ball, Principal of the Teachers' Seminary, Andover.—Mr. Josiah Holbrook, Rev. Asa Rand, and several other competent judges, The Berkshire Lyceum have expressed their high satisfaction with his efforts.

Mr. Jewett will visit the following towns in the following order:—Suffield, Monday, September 17—Granby, Tuesday, 18—Simsbury, Wednesday, 19—Canton, Thursday, 20—Farmington, Friday, 21—Bristol Saturday, 22—Berlin, N. Britain, Monday, 24—Southington, Tuesday, 25—Waterbury, Wednesday, 26—Woodbury, Thursday, 27—Watertown, Friday, 28—Plymouth, Saturday, 29—Hartwinton, Monday, October 1—New Hartford, Tuesday, 2—Winsted, Wednesday, 3—Colebrook, Thursday, 4—Norfolk, Friday, 5—Winchester, Saturday, 6—Goshen, Monday, 8—Torrington, Tuesday, 9—Litchfield, Wednesday, 10—Washington, Thursday, 11—New Milford, Friday, 12—Kent, Saturday, 13—Sharon, Monday, 15—Cornwall, Tuesday, 16—Salisbury, Wednesday, 17—Canaan, Thursday, 18—Vernon, Saturday, 20—Ellington, Monday, 22—Tolland, Tuesday, 23.

General Intelligence.

FOUR DAYS LATER FROM ENGLAND. IRELAND.

Accounts from Dublin, of August 1st, contain particulars of additional breaches of the peace. There was a great scarcity of hands, in consequence of the combination not to work for the tythe-payers, nor permit it to be done. This has led to much fighting and some bloodshed. A letter on the state of the counties of Kilkenny and Connaught, contains these remarks:

The character of the peasantry of Ireland has been greatly changed within these few years—some say for better, some for worse; but I shall give you the facts. Since January last, the Lord Lieutenant has been offering £100 reward for any approver who can come forward from among the 2000 people present at the massacre, and no one has accepted it. The more, the first executive cannot get one individual out of the 200,000 who were present at the Ballyshale anti-tythe meeting, to prove that Colonel Butler took the chair there.

LATEST FROM SCOTLAND.

By the ship Francis, Capt. Griffith, which left Greenock on the 5th August, we have received a Glasgow Evening Post, and the Free Press of Aug. 4. Their contents are interesting.

Great alarm prevails in consequence of the spread of cholera, and its indiscriminate havoc in all ranks. Some of the most wealthy persons in Glasgow have become its victims, though its ravages are principally confined to the closely inhabited parts of the town. It is remarked—"it is no uncommon thing for a man to part with his friend in the evening, and in the morning to hear that he is in the grave; persons in robust health are suddenly attacked, and in a few hours fall beneath its pressure. The alarm is greatly aggravated by the mysterious nature of the disease, which sets the best medical skill at defiance. During the present week, there have been in the city and immediate suburbs 612 cases reported, but many deaths occur which never reach the Board of Health." On the 4th, it was extremely virulent, and many respectable persons had died; in the Barony Parish up to 3 o'clock, 62 new cases and 23 deaths.

PORTUGAL.

A letter from Lisbon, dated July 22d, says:—Seven ships of war, among them an armed steam vessel, with Admiral Sarrutius, arrived off on the 19th, and they are now at anchor within little more than gun shot of the Hug o. Don Miguel is at the passage of Cachuas, off which his fleet is lying, and it is understood to be under sailing orders, to proceed forthwith to attack its antagonists. "The cotton ships and more boats," as they have many times been contemptuously styled by the Gazette. I doubt very much if it will cross the bar, though the ships are much heavier than the Queen's."

The Constitutional, Don Pedro's paper at Oporto, July 21, contains an official despatch from Lt. Col. Hodges to the Comde de la Flor, relative to an affair he had with Miguel's troops on the 18th, near Penafiel. The loss of Don Pedro's troops is very trifling; that of the enemy supposed to be 200.

The Dutch Army.—The establishment of the Army of the King of Holland, including artillery and infantry, amounts to upwards of 100,000 fighting men.

The Belgian Army.—The whole strength of the Army of Belgium, including 20,000 Civic Guards, amounts to 80,000 men fit for service.

Extract of a letter to a gentleman in Philadelphia, dated,

TAMPAICO, August 6th.

Sir,—I have just time to say, that the Liberating army is victorious every where; San Luis, Victoria and many other places have fallen. The Conducta will be ready to leave San Luis for Tampico from the 20th to the 25th of August, with a heavy amount of specie.—Chronicle.

St. Louis, August, 28.—The War.—The arrival of the William Wallace at this port from Galena, confirms the report, to which we alluded last week, of an engagement between a party of Sioux Indians and the hostile band of Foxes.

The victory of the latter was a most decisive one; two hundred of them being killed, and forty of them taken prisoners. Only about 70 warriors escaped. Among the prisoners, is Na-pope, the second in command in all the enterprises against the whites; and the celebrated prophet Black Hawk, it is said by the prisoners, was wounded from a shot from the steamboat Warrior, in the action at the crossing of the Mississippi, and died three days afterwards.

Many conflicting accounts are given of the engagement. It appears that the Sioux were not alone concerned in the combat; but that they were assisted by parties of the Menomonees and Winnebagoes. The latter tribe, it is said, concealed the hostile Indians to hold on to the last, and then perfidiously turned against them, and aided in the massacre.

Blood enough has been shed on both sides in this remorseless war; and it is hoped that the small remnant of these infuriated savages may be saved from their victorious enemies. The clemency of the government, after this terrible chastisement, should be called into exercise. Much as we have suffered from their depredations, we should not forget to temper justice with mercy.

LATEST CHOLERA INTELLIGENCE.

New York.—Number of deaths for the week ending on Saturday, the 8th inst., 355—of which 201 were by cholera.

Baltimore, Sept. 8.—Deaths—white 13; colored 15; total, 28.

From the Centreville Times of Sept. 1.

We learn there have been four or five additional cases of cholera at St. Michaels.

Washington, Sept. 6th.—New cases, 59. Deaths 8.

The number of deaths in yesterday's report is probably underrated. There are cases of which both the termination and origin are unknown, perhaps to any physician. In the cases reported, few or now terminate fatally, probably from being taken in hand early, in consequence of the general apprehension of the disease.—Nat. Int.

From the Baltimore Chronicle of Saturday.

The progress of the cholera in this city has baffled all calculation. Within the last two days we have lost some of our most valuable citizens. Under this afflicting dispensation of Providence, it becomes our citizens to be calm, and to submit themselves humbly to the disposal of Him who can alone stay the scourge.

Blackwell's Island.—There have been several recent deaths of cholera on Blackwell's Island, and we learn that on Friday last, there were four deaths in the vicinity of the Dyeing Establishment on the north side of Staten Island.

Staten Island.—We regret to learn that the venerable Gen. Van Buren, stationed at the Quarantine Ground is dangerously ill. Indeed it appears, by the accounts from every quarter, that the epidemic is general, and its effects similar to those in our cities.

Philadelphia.—The whole number of deaths last week was 129—of which 17 were of cholera. Adults 61, children 68.

From the Philadelphia Chronicle, Sept. 10.

The cholera, it appears, has deserted Philadelphia entirely. The physicians, yesterday, reported not a single case to the Board of Health, and this morn-

ing, they have notice of only one patient, who is convalescent.

Alexandria, D. C. Sept. 7. In accordance with their pledge to the public, in a former publication, the Board of Health announces two cases of Cholera, as having occurred among us. In Southern Hospital—1 case—a sailor—very intemperate.

Five cases of Cholera occurred at Boston, from 4 o'clock P. M. on Monday, to 5 P. M. of Tuesday—all fatal. Several fatal cases have since occurred.

Fred.—Last week, seventy-eight colored persons were buried in Baltimore. Of these seventy-five were free—three slaves. Nearly all fell victims to the cholera, which assails particularly persons ill-conditioned.—National Gazette.

The death of Mr. Crave at Baltimore, of Cholera, which was mentioned in our paper yesterday, and which appears to have excited a good deal of feeling in that city, is ascribed to a single act of imprudence, in eating a peach or two. It is said that he was a highly respectable man, and he appears to have been much esteemed; and of course his death is sincerely regretted. Previously to the time when he ate the peach or two, he had been particularly cautious in regard to his diet and the manner of drinking; but having unfortunately, in a single instance, deviated from his uniform practice in this respect, he was seized with that terrible malady, and in a few hours was a corpse.—N. Y. Daily Ad.

Curious Fact.—A gentleman whose fancy leads him to notice the phenomena of nature, assures us from his own observation, that on the breaking out of the cholera in this place, the martens and swallows entirely disappeared, and that not one was to be seen while the epidemic prevailed; but on Tuesday morning last, much to his surprise, he saw more than a hundred of these birds skimming over the commons near the magazine. He supposes that these little feathered sojourners instinctively withdrew from the contagious atmosphere as it hovered over us, and hails their re-appearance as a sign of its having passed away.—Baltimore Chronicle.

Electric Fluid.—While several trains of Coal Cars were returning to the Mines, on Friday last, says the March Chunk Courier, during a thunder storm, the iron rails on the road were observed to be sparkling with electric fluid, which conducted along them for the distance of several rods, passing the train of cars, and knocking down four mules attached to them. No injury was sustained either by the road, cars, or mules.

Extraordinary Madness.—There is at present a man who believes himself dead ever since the battle of Austerlitz, where he received a serious wound.—His delirium consists in that he can no longer recognize his own body. If he is asked how he is, he says, you ask how Pere Lambert is, but he is dead, he was killed at the battle of Austerlitz; what you now see is not him, but a machine made in his likeness, and which has been very badly made. This man has frequently fallen into a state of immobility and insensibility, which lasts several days. Neither sinapisms nor blisters ever cause the slightest pain. The skin has been frequently pinched, and pierced with pins, without his being aware of it. Does not this man offer a remarkable example of delirium manifestly influenced by want of sensibility in the skin, and want of well-marked modification of visceral sensibility?—[London Medical and Surgical Journal.

A wrought-iron steamboat has just been completed for the East India Company and is intended for towing vessels in the river Ganges. Her length is 125 feet, breadth 24, and between decks 11. The whole is of iron, except the deck, which is of plank. The iron is half an inch thick, in large plates, and fastened by 30,000 curiously contrived rivets. The engine is 60 horse power, and it is calculated that she will not draw above 1 foot 11 inches of water.—It seems there is some worm or insect in the Ganges that speedily destroys the wooden steamers, which has led to this novel expedient, at the cost of some £20,000. The vessel will be launched to day near Westminster bridge.—Literary Gazette.

Ignorance and Instruction.—A thousand persons rail at public ignorance for every one disinterestedly engaged in laboring to remedy it. So little is knowledge prized, that in but few cases are teachers duly respected.

At the late term of the Superior Court, at Exeter, N. H. Beisy Ferguson, of Elliot, Maine, was tried and found guilty of stealing to the amount of \$129, from Mr. William Whidden, of this town, and sentenced to two years hard labor in the State Prison. This female is the only one who has been sentenced to the State Prison for a number of years. This argues well for the female sex in New Hampshire.—Portsmouth Gazette.

Enlightened Munificence.—Our lamented friend, the late William H. Maynard, says the Albany Journal, has bequeathed twenty thousand dollars, to Hamilton College, for the purpose of endowing a Law Professorship in that Institution.

PURE BENEVOLENCE.—Doctor Harris of Philadelphia, recently received one hundred dollars, enclosed with the following anonymous address: "The enclosed sum of one hundred dollars, Dr. Harris will please to apply to the relief of such among the destitute and suffering whose necessities his professional duties may make known to him, and when cases in his judgment may merit or require pecuniary aid."

Such instances of unostentatious goodness deserve to be remembered, and are worthy of all imitation.

Death of Brant.—The Western Mercury contains the following brief obituary notice: "Died, at the Mohawk village, near Branford, John Brant, Esq. Chief of the Mohawk tribe of Indians, and son of the gallant Chief, who distinguished himself so nobly in the revolutionary and late wars. Mr. Brant was an accomplished gentleman, and died sincerely regretted by a numerous circle of acquaintances of the first respectability."

Mysterious affair.—A girl by the name of Elizabeth Weaver, aged about 17 years, left her home at Windham, Willimantic Society, some time since, under most singular and suspicious circumstances. She had been engaged, for sometime before, in the factory at that village, during which period she had associated much with a person calling his name Stephen Eldridge, who was also employed in the same establishment. As he was also missing for a few days about the same time, it was supposed that they had eloped together, but his return without the female, gave the affair a still more mysterious appearance. On being questioned as to the departure of the girl, he declared himself to be perfectly ignorant, and appeared but little concerned about her fate, which, under existing circumstances, would have been extremely unnatural on his part, to say the least. Finding the anxiety of her friends increasing, and suspicion thickening upon him, he also absconded, and neither has been heard of. The girl has a father and other relations living in Windham, who would thankfully receive any information relating to this afflicting event.—Windham County Advertiser.

Fatal Competition.—At a meeting of the Institute in Paris to award the grand prize for the best musical composition, M. Pierre Lagrange appeared among the competitors. He was only 20 years of age, and obtained the second grand prize last year. Every thing indicated that he would this year triumph over all his competitors. When the result was announced, unfavorable to himself, such was the shock which he experienced, that he was seized with convulsions and died in three hours.

NEWSPAPER MANUFACTORY.—The London Times contains the following extract of a work lately published.

The establishment of The Times newspaper is an example, on a large scale, of a manufactory in which the division of labor, both mental and bodily, is admirably illustrated, and in which also the effect of the domestic economy is well exemplified. It is scarcely imagined by the thousands who read that paper in various quarters of the globe, what a scene of organized activity the factory present during the whole night, or what a quantity of talent and mechanical skill is put in action for their amusement and information. Nearly a hundred persons are employed in this establishment; and during the session of Parliament, at least 12 reporters are constantly attending the Houses of Commons and Lords; each in his turn, after about half an hour's work, returning to translate into ordinary writing the speech he has just heard and noted in shorthand. In the mean time fifty compositors are constantly at work, some of whom have already set up the beginning whilst others are committing to type the yet undred manuscript of the continuation of a speech, whose middle portion is travelling to the office in the pocket of the hasty reporter, and whose eloquent conclusion is, perhaps, at that very moment making the walls of St. Stephen's vibrate with the applause of its hearers. These congregated types, as they are composed, are passed in portions to other hands; till at last the scattered fragments of the debate, forming, when united with the ordinary matter, eight and forty columns re-appear in regular order on the platform of the printing press. The hand of man is now too slow for the demands of his curiosity, but the power of steam comes to his assistance. Ink is rapidly supplied to the moving types by the most perfect mechanism—four attendants incessantly introduce the edges of large sheets of white paper to the junction of the two great rollers, which seem to devour them, and the unsated appetite of the rollers convey them to the type already inked, and rollers brought them into rapid and successful contact, re-deliver them to four other assistants, completely printed by the almost momentary touch. Thus, in one hour, 4000 sheets of paper are printed on one side; and an impression of 12,000 copies, from above 300,000 moveable pieces of metal, is produced to the public in six hours."

Turkish Improvement.—The progress of Turkey in intellectual advancement, surpasses, doubtless, at the present time that of Modern Greece. Public opinion during the Greek rebellion against Turkish government, stigmatized the whole people of Turkey as barbarian in their feelings and customs, and every Turk as an ignorant ruffian. We shall soon be able to speak of her as ranking high among the rest of the nations of civilized Europe. European schools, European newspapers, European dresses for the Ottoman court, the navy and the military, will soon remodel the character of the nation. In due time, however, the Temperance reform, and reduce the Turk from stupefying and brutalizing himself with opium, or all other changes will be nugatory.

The son of the Sultan is as well educated as most of the European youth. He speaks French and English, and in conversation with a late traveller evinced an acquaintance with the English constitution and parliamentary proceedings, that might put to shame many who rank themselves among the most intelligent. The Sultan Mahmud II. is to the Turk a most troublesome innovator on old customs. All the present changes and improvements are the result of his enterprise. Some have been disposed to represent him as almost a Christian. He may indeed be so politically; for he sees that all the Christian nations stand incomparably above all Pagan and Mahomedan nations in civilization and the arts and sciences, and he must naturally attribute it to their religion. The probability however is, that he is an infidel in the widest sense of the word. He plainly sees the absurdities, follies and ineptitudes of the Mahomedan imposture, and would rather introduce Christianity with its sacred laws derived from the Bible, than maintain those derived from the Koran.

Mahmud in conversation with the British Ambassador, told him "that he intended immediately to learn the English language and subscribe for the Edinburgh Review!"—Journal of Humanity.

LOVE AND FEAR.—Though it be true that love casteth out fear, and that there is a holy familiarity with, and confidence in God, yet there is a fear of reverence, in respect to God's perfections, arising from a knowledge of his excellency. A person of eminent holiness, when dying, was filled with fear and tremblings. "I wonder," says one, that you who know God, do so fear him!" To which he answered, "If I knew him more, I should fear him more." It is not, then, incompatible with holy joy. It is said the churches "walked in the fear of God and in the comfort of the Holy Ghost."

EVIL SPEAKING REBUKED.—When any one was speaking ill of another in the presence of Peter the Great, he first listened attentively, and then interrupted him: "Is there not, 'a fair side also to the character of the person of whom you are speaking? Come tell me what good qualities you have remarked about him.'"

The covetous make riches their object, which they obtain with toil, enjoy with fear, forego with grief; for being got, they load them, being loved, they lose them, being lost they grieve them.—Hannah Wootley.

Covetousness, by a greediness of getting more, deprives itself of the true end of getting—it wrests enjoyment of what it hath got.—Spratt.

Self-denial is no secure virtue, nor one which may be reserved for great occasions in life, but is one wanted every day and hour.

Wisdom consists in employing the best means for the most important ends.

ASTRONOMY.—He who can look upon the firmament in a cloudless night, with a soul untouched, must be wholly incapable of relishing any intellectual food. If there be any safe criterion to prove the depth of the mind, it may unhesitatingly be said Astronomy. It may be set down as indisputable, if the mind of a child cannot be excited to inquiry, by explaining the dimensions, distances, and revolutions of the planets, there is a vacuum that can never be filled. The remark of an experienced teacher is, "A man a dunce and many a truant has been put into my hands, and pronounced nearly hopeless, who has approximated to first rate scholarship, by a faithful elucidation of this sublime science, and where this has failed, all other expedients are unavailing."

What a pity, then, that this important study should be so much neglected in the early education of children, that Orion and his belt, Pleiades and Arcturus, are not as familiar to the child, as the marble and ball he toses.

Rice is generally recommended to be used, in lieu of vegetables, during the prevalence of cholera, but few persons are acquainted with the mode of preparing it for the table.

The Rice must be thoroughly scrubbed and rinsed in several waters, until the particles of flour which are often sour or musty, are entirely removed. A handful of salt should be thrown into a pot of water, which last must boil before the rice is sprinkled in.

The rice should be boiled steadily twelve minutes by the watch; the water should then be poured off, and the pot covered and set close to the fire to steam, for ten minutes.

Thus prepared and eaten with milk or butter, rice is one of the most digestible articles of food in nature; but, if badly cooked, few substances are more apt to disorder the bowels. Two extremes are to be avoided. 1st. Rice ought not to be eaten at all raw. This state is effected by crushing a few grains between the fingers; if a small chalky lump is found in the centre of the grain, it is not sufficiently cooked. But again, rice cannot, when cooked, be too dry or grainy; by which it is meant separated. For if rice is eaten in a pasty, starch-like form, the gastric juice cannot penetrate it readily, and it will occasion dyspepsia. Again, unless the water absorbed in the boiling process, is evaporated, the stomach would surcharge with fluid.

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MARRIED.

In this city, on Tuesday morning 11th inst., by the Rev. Mr. Davis, Mr. James W. Judd, (bookseller, firm of Andrus & Judd,) to Miss Elizabeth Wing, eldest daughter of Mr. John Wing, of this city.

In this city, on Sunday last, by Rev. G. F. Davis, Mr. Nathaniel P. Morse, to Miss Elizabeth S. L. Gilbert.

In this city, by Rev. G. F. Davis, Mr. James Cross, of Griswold, to Miss Eliza Gilbert, of Middletown.

In this city, by the Rev. Dr. Hawes, Mr. Alwood Smith, of Camden, N. Y. to Miss Julia A. Chandler.

In this city, on the 10th inst. by the Rev. Mr. Spring, Mr. William E. Bates, formerly of Greenfield, Mass. to Miss Marinda Wilcox.

In this city, on Wednesday last, by the Rev. Mr. Spring, Mr. Mason Gross, to Miss Cornelia Barnard, daughter of Mr. John Barnard.

In this city, on Wednesday evening last, by the Rev. Mr. Smith, Mr. John Francis, to Miss Mary Camp.

At Willington, by Rev. S. S. Mallory, Mr. Daniel Grover, of Ellington, to Miss Mary S. Jennings, of Willington.

At Stratford, on the 9th inst., by Rev. J. H. Linsley, Mr. Chauncey Lines, of Bridgeport, to Miss Mercene Hummiston.

At Milford, by Rev. J. H. Linsley, Mr. William Carpenter, of Derby, to Miss Mary Rood, of the former place.

At Newington, by the Rev. Mr. Brace, Mr. Samuel Shepard, of Madison, to Miss Martha Brace, daughter of the Rev. Joab Brace.

DIED.

In this city, Mrs. Mary E. Olcott, aged 78 years, relict of Mr. Ezekiah Olcott. Mrs. Abigail Lord, 58, wife of Mr. John H. Lord. Mr. Otis Cook, 34, Mr. Abner Tibbels, 58.

At Saybrook, on the 6th inst., Mr. Stephen W. Platt, 25. Mr. P. was a man of amiable manners and ardent piety, and an excellent instructor of youth. His death is truly lamented by all that knew him; it is hoped that the youth and children as well as others who have heard his fervent prayers and pathetic exhortations, may be benefited with the remembrance of them, so that although dead, he may yet speak to them.—Com.

At New London, Mr. David Leach, 50. Miss Eliza Osborn, 21. Mrs. Hetty Jeffery, 26, wife of Mr. James Jeffery.

At Norwich, Miss Hannah Roth, 35. At Groton, Mr. Frederick Denison, 70.

At Mansfield, Mr. Ebenezer Baldwin, 93. At Lyme, Mrs. Catharine Tinker, 47, wife of Mr. Daniel Tinker.

At New Haven, Mr. John Dwight, 48. Mr. Lounsbury, of cholera. Mrs. Susan A. Wolcott, 22, wife of Mr. John Hunt. Miss Jane Oratt, 15.

At Franklin, Amasa Hyde Esq., Post-master, 45. At Sharon, Ellsworth Soc. Mrs. Ruth St John, 69, relict of Mr. Ezekiel St. John.

CICERONIAN LYCEUM

Will be held Monday Eve., Sept. 17, 7 o'clock, at the Lecture Room of the Baptist Church.

For the choice of Officers, and other business. H. WALKLEY, Sec'y.

THE "GOODRICH ASSOCIATION" Meet at Centre Church Lecture room, Friday evening Sept. 21, at 8 o'clock.

SUBJECT OF THE LECTURE.—"The Association of ideas as an intellectual principle, giving dignity to the Christian character." By Rev. T. H. Gallaudet.

THE NEW LONDON ASSOCIATION Will hold their 15th Anniversary with the Second Baptist Church in Saybrook, on the last Wednesday in September. Exercises to commence at 10 o'clock.

A. M. Our brethren and friends who attend, will please to call at the meeting house, where they will find the committee ready to direct them to the families where they will be accommodated during the meeting. P. BROCKETT.

NEW HAVEN ASSOCIATION. The next annual meeting of the New Haven Association will be held with the Baptist Church in North Haven, on Wednesday, the 8th day of October next. Introductory sermon at 10 o'clock, A. M. by Rev. H. Stanwood.

The Churches are requested to specify in their letters, the number of Teachers and Scholars, in the Sabbath Schools—volumes in the library—members in the bible class, and what Missionary and Education Societies.

J. COOKSON, Standing Sec'y. Middletown, Sept. 14.

The Christian Watchman, Vermont Telegraph, Baptist Register and Baptist Repository, are requested to give the above an insertion.

NOTICE.

THE First Baptist Church in Colebrook have agreed to hold a protracted meeting at their meeting house, commencing on Tuesday, the 25th of September.—Ministering brethren and others are respectfully and earnestly invited to come and aid us in our endeavors to advance the Redeemer's cause.

In behalf of the Church. JOSIAH M. GRAVES, Pastor.

NOTICE.

THE Baptist Church in Wallingford have agreed to hold a protracted meeting at their meeting house, to commence on Tuesday, the 18th of the present month, at 1 o'clock, P. M. Ministering and other brethren are earnestly solicited to attend.

Sept. 8. SIMON SHAILER.

NOTICE.

The Fourth Baptist Church in Saybrook will hold a protracted meeting at their meeting house, commencing on Tuesday, the 8th of October, at 1 o'clock, P. M. Ministering and other brethren are respectfully invited to attend.

WM. HODGE.

HARTFORD GRAMMAR SCHOOL.

THE Trustees of this Institution have engaged Mr. Francis Fellows, now and for many years past, Principal of the Mount Pleasant Classical School, at Amherst, to take charge of the government and instruction of the Hartford Grammar School; to provide satisfactory assistant teachers; and to give instruction in all branches of learning required for admission into the colleges of this country; together with those belonging to a good English education.

The skill, experience, and reputation of Mr. Fellows, as a guide and instructor of the young, are extensively known, and justify the confident expectation of the Trustees, that under his management, the Grammar School will afford ample advantages for laying a foundation of solid knowledge, and correct moral principles, in the minds of the pupils.

The next Term of the Grammar School will commence on the 17th of October. Further particulars will be given in a future advertisement.

ALFRED SMITH, } Committee of the
T. C. PERKINS, } Trustees.

Hartford, Sept. 4. 35

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Hartford, Sept. 4. 35

NEW SCHOOL BOOK.

DURRIE & PECK

WE have just published a HISTORY OF THE UNITED STATES, to which is prefixed a brief Historical Account of our English Ancestors, from the dispersion at Babel, to their migration to America. By ROAH WEBSTER, LL.D.

RECOMMENDATIONS.

We consider Dr. Webster as eminently qualified to prepare a work of this kind. His extensive acquaintance with the early history of nations, and especially our own—the result of fifty years of investigation, is the best pledge for the accuracy of his statements; while the personal knowledge of the events of our revolution, and the establishment of our government, gives a freshness and interest to his narrative, which are rarely to be found in the pages of a mere compiler. We therefore cordially recommend this work, as adapted to general use in families and schools.

JEREMIAH DAV, President of Yale College.
BENJAMIN SULLIVAN, Prof. Chemistry, Mineralogy, &c.
C. A. GOODRICH, Prof. of Rhetoric and Oratory.
J. L. KINGSLEY, Prof. Latin Language & Literature.
N. W. TAYLOR, Prof. Didactic Theology.
LEONARD BACON, Pastor of 1st Cong. Church, N. H.
E. A. ANDREWS, Principal N. H. Female Institute.
C. A. BOARDMAN, Pastor 3d Cong. Church, N. H.
New Haven, July 17, 1832.

From Rev. Henry Jones, Principal of the Greenfield High School, for Young Ladies.

One is struck with the vast amount of information conveyed in this little volume. Its style is at once brief, pure, simple and perspicuous. In these respects, as well as in its form and execution, the work is admirably fitted for the school and family.

GREENFIELD, MASS. Aug. 29, 1832.

From Mr. R. S. Stone, Principal of Derby Academy.

I am of opinion that Dr. Webster's History of the United States, is an improvement on all past works on this subject, and that it merits general use in the academies and schools of this country—I believe it to be better calculated than any other History of the United States, to give a correct and concise knowledge of what it professes to teach.

ROLLIN S. STONE.

From Rev. Z. Swift, Pastor of the Congregational Church in Derby.

I cordially unite in the foregoing recommendation of Mr. Stone, and shall use my influence to have Dr. Webster's History introduced into all the schools in the first school society in Derby.

From Mr. S. M. Ensign, Principal of Boarding School for boys, Litchfield, S. Farms.

South Farms, Sept. 4th, 1832.

Messrs. Durrie & Peck.

Gentlemen—I have given Dr. Webster's History of the United States, of which you are the publishers, a careful perusal. I think it is an excellent one, and am highly pleased with its condensed form, and the clearness with which the matter is arranged. In many respects, this must be acknowledged superior to any History of the kind which has preceded it, and will take a high rank, and become a standard work among our books of education. It is just such a work as has long been wanted in

POETRY.

From the Connecticut Observer.
BARZILLAI, THE GILEADITE.
 "Let me be buried by the grave of my father and of my mother."—2 Sam. xix. 37.
 Son of Jesse,—let me go!—
 Why should princely honors stay me?—
 Where the streams of Gilead flow,
 Where the light first met mine eye,
 Thither would I turn, and die;—
 Where my parents' ashes lie,
 King of Israel!—bid them lay me.
 Bury me near my sire revered,—
 Who the righteous path so firmly trod,
 Who early taught my soul with awe
 To heed the Prophets and the Law,—
 And to my infant thought appear'd
 Majestic as a God:—
 Oh! when his sacred dust
 The cements of the tomb shall burst,
 Might I be worthy at his feet to rise
 Up to yon blissful skies,
 Where angel ranks resplendent shine,—
 Jehovah!—Lord of Hosts!—the glory shall be thine.
 Cold age upon my breast
 Hath shed the frost of death,—
 The wine-cup hath no zest,
 The rose no fragrant breath:—
 Music from my ear is fled,
 Yet a sweet sound doth linger there—
 The blessing that my mother shed
 Upon my evening prayer.
 Dim is my wasted eye
 To all that beauty brings,—
 The brow of grace—the form of symmetry,
 Are half forgotten things:—
 But one bright hue is vivid still—
 A mother's holy smile, that sooth'd my sharpest ill.
 Memory—with traitor-tread,
 Methinks, doth steal away
 Treasures that the mind hath laid
 Up for a wintry day.
 Images of sacred power,
 Cherish'd deep in passion's hour,
 Faintly now my bosom stir—
 Good and evil like a dream,
 Half obscured and shadowy seem—
 Yet with a changeless love my soul remembereth her,—
 You—*it remembereth her*—
 Close by her blessed side, make ye my sepulchre.
 Hartford, Aug. 23, 1832. L. H. S.

FALSE PERCEPTIONS.

Of false perceptions, properly so called, the most familiar are the *muscae volitantes* floating before the eyes, and sounds in the ears resembling the ringing of bells, or the noise of a waterfall. Changes are also met with in the organs of sense giving rise to remarkable varieties of perception. Dr. Falconer mentions a gentleman who had such a morbid state of sensation that cold bodies felt to him as if they were intensely hot. A gentleman mentioned by Dr. Conolly, when recovering from measles, saw objects diminished to the smallest imaginable size; and a patient mentioned by Baron Larrey, on recovering from amaurosis, saw men as giants, and all objects magnified in a most remarkable manner; it is not mentioned how long these peculiarities continued. This last peculiarity of perception occurred also to a particular friend of mine in recovering from typhus fever. His own body appeared to him to be about ten feet high. His bed seemed to be seven or eight feet from the floor, so that he felt the greatest dread in attempting to get out of it; and the opening of the chimney of his apartment appeared as large as the arch of a bridge. A singular peculiarity of this case however was, that the persons about him with whom he was familiar did not appear above their natural size. But the most interesting phenomena connected with affections of this kind are furnished by the various modifications of spectral illusions. These are referable to three classes.

I. Impressions of visible objects remaining for some time after the eye is shut, or has been withdrawn from them; generally accompanied by some remarkable change in the color of the objects. Various interesting experiments of this kind are related by Dr. Darwin; one of the most striking is the following:—"I covered a paper about four inches square with yellow, and with a pen filled with a blue color wrote upon the middle of it the word **BANKS** in capital letters; and sitting with my back to the sun, fixed my eyes for a minute exactly on the centre of the letter N in the word. After shutting my eyes, and shading them somewhat with my hand, the word was distinctly seen in the spectrum, in yellow colors on a blue ground; and then on opening my eyes on a yellowish wall at twenty feet distance, the magnified name of **BANKS** appeared on the wall written in golden characters." A friend of mine had been one day looking intensely at a small print of the Virgin and Child, and had sat bending over it for some time. On raising his head he was startled by perceiving at the farther end of the apartment a female figure, the size of life, with a child in her arms. The first feeling of surprise having subsided, he instantly traced the source of the illusion, and remarked that the figure corresponded exactly with that which he had contemplated in the print, being what painters call a *kit-cat* figure, in which the lower parts of the body are not represented. The illusion continued distinct for about two minutes. Similar illusions of hearing are met with, though less frequently than those of vision. A gentleman recently recovered from an affection of the head, in which he had been much reduced by bleeding, had occasion to go into a large town a few miles from his residence. His attention was there attracted by the bugle of a regiment of horse, sounding a particular measure which is used at changing guard in the evening. He assured me that this sound was from that time never out of his ears for about nine months. During all this period he continued in a very precarious state of health; and it was only as his health became more confirmed that the sound of the bugle gradually left him. In regard to ocular

spectra, another fact of a very singular nature appears to have been first observed by Sir Isaac Newton—namely, that when he produced a spectrum of the sun by looking at it with the right eye, the left being covered, upon uncovering the left, and looking upon a white ground, a spectrum of the sun was seen with it also.—He likewise acquired the power of recalling the spectra, after they had ceased, when he went into the dark, and directed his mind intensely, "as when a man looks earnestly to see a thing which is difficult to be seen." By repeating these experiments frequently, such an effect was produced upon his eyes, "that for some months after," he says, "the spectrum of the sun began to return as often as I began to meditate upon the phenomena, even though I lay in bed at midnight with my curtains drawn."

II. Impressions of objects recently seen returning after a considerable interval. Various interesting examples of this kind are on record. Dr. Ferriar mentions of himself that when about the age of fourteen, if he had been viewing any interesting object in the course of the day, as a romantic ruin, a fine seat, or a review of troops, so soon as evening came, if he had occasion to go into a dark room, the whole scene was brought before him with a brilliancy equal to what it possessed in daylight, and remained visible for some minutes.

III. False perceptions arising in the course of some bodily disorder, generally fever. A lady whom I attended some years ago, in a slight feverish disorder, saw distinctly a party of ladies and gentlemen sitting round her bed-chamber, and a servant handing something to them on a tray. The scene continued in a greater or less degree for several days, and was varied by spectacles of castles and churches of a very brilliant appearance, as if they had been built of finely cut crystal. The whole was in this case entirely a visual phantasm, for there was no hallucination of mind. On the contrary, the patient had from the first a full impression that it was a morbid affection of vision, connected with the fever, and amused herself and her attendants by watching and describing the changes in the scenery. A gentleman, who was also a patient of mine, of an irritable habit, and liable to a variety of uneasy sensations in his head, was sitting alone in his dining-room in the twilight, the door of the room being a little open. He saw distinctly a female figure enter, wrapped in a mantle, and the face concealed by a large black bonnet. She seemed to advance a few steps towards him and then stop. He had a full conviction that the figure was an illusion of vision, and amused himself by watching it; at the same time observing that he could see through the figure, so as to perceive the lock of the door and other objects behind it. At length, when he moved his body a little forward it disappeared. The appearances in these two cases were entirely visual illusions, and probably consisted of the renewal of real scenes or figures, in a manner somewhat analogous to those in Dr. Ferriar's case, though the renewal took place after a longer interval. When there is any degree of hallucination of mind, so that the phantasm is believed to have a real existence, the affection is entirely of a different nature, as will be more particularly mentioned under another part of our subject.

False perceptions may be corrected by one of three methods;—by the exercise of other senses;—by a comparison with the perceptions of other persons;—and by an exercise of judgment. If I suspect that my eye deceives me, I apply the hand, with the perfect conviction of the improbability that the two senses should be deceived at once. If this cannot be done, I appeal to the impressions of some other persons, with an equally strong conviction that the same sense will not be deceived in the same manner in several persons at once. Or I may do it in another way, by a reference to some known and fixed object. Suppose, for example, I see two objects where I imagine there should be but one, and suspect a visual deception; I turn my eyes to some object which I know to be single—such as the sun. If I see the sun double I know that there is a delusion of vision; if I see the sun single, I conclude the original perception to be correct. These processes imply a certain exercise of judgment; and there are other cases in which the same conviction may arise from an exercise of judgment, without any process of this kind. In one of the cases now referred to, for example, the correction took place instantly, from observing that the lock of the door was seen as if through the figure.—Dr. Abercrombie.

THE ITALIAN MUSICIANS.

The following remarks of "The Friend" of the 4th inst., relative to the arrival in New-York of a company of Italian musicians and suite, at this juncture, are so just, so well expressed, and withal so suitable at this time, that we cannot withhold them from our readers.—N. Y. Observer.

I observe by an extract from a New-York paper, that a company of Italian musicians and suite have recently arrived and quarantined at Staten Island. The circumstance itself struck me with surprise, and produced a repugnance of feeling which ought at all times to fill the breast of every Christian at the approach of evil, but especially at such a serious juncture as the present. One of the editors congratulates the "lovers of harmony," on the prospect of witnessing their exhibitions, while probably in other columns of his paper he is detailing the ravages of the cholera, and urging the necessity of humiliation, and prayer, and fasting from sin, that the dreadful scourge may be removed. What an inconsistent creature is man! He treats his Maker as if he were altogether such an one as himself, and could play off his tricks of deception upon the God that made him, as he does upon his fellow man. With one breath deprecating the horrors of a deadly pestilence as the just punishment of our sins, and with the next congratulating ourselves on the approach of a moral one from the sewers of iniquity and

corruption in Europe. No marvel, if we are determined to have the abominations, that we should be visited also with the plagues of the old world. Can the citizens of New-York, or any other city, seriously proclaim a fast, and call a solemn assembly to supplicate the almighty Ruler of events to stay the hand of the destroying angel, and at the same time be preparing to receive a band of idle, strolling musicians, to recreate them after their fast and their prayers? Can Christians, under any circumstance, give the right hand of fellowship to the messengers of Satan, whose certain fruits must be the demoralization of themselves and their families? But are we to be instructed by nothing? Shall the signs of the times, accompanied by the most awful visitations of death, fail to arouse us to a just sense of the obligations of virtue and religion? Are we determined to pursue our evil courses, and to "draw iniquity with cords of vanity, and sin as it were with a cart rope," even while the judgments of the Almighty are upon us, or if in forbearance they be withdrawn, to plunge into vice and dissipation with an appetite keener, if possible, than ever? If this be our unhappy determination, then he may teach us by terrible things in righteousness, that he is a God that cannot be mocked, and if he whet his glittering sword, and his hand take hold on judgment, he will render vengeance to his adversaries, and reward them that hate him. This was the warning which Moses gave the Jews. We can no more escape the inevitable consequences of sin than the nations which have preceded us; and if we be judged out of our own mouths, professing as we do greater light and superior blessings, our condemnation must be deeper, and visited with speedier approaches of retribution. But is there nothing for the professors of the name of Christ, who are bound to depart from iniquity, to do for the safety of their country? They should raise their voices against the least toleration of those enervating and corrupting exhibitions which destroy the virtuous sensibilities, and bring religion into perfect disrepute, and by their consistent lives, at once array against them an insuperable bar, that should resist every attempt at spreading their poisonous influence, and teach the enemies of our happiness that they will not be supported among us.

From the Young Men's Advocate.

"We see, throughout all nature, the occasional intervention of particular agencies in counter-check of universal laws."

The pestilence which is now slaying its thousands around and among us, has received the homage of all the energies of our nature. The feelings of all—the illiterate and learned—have been excited, and especially have the intellectual powers of the latter been awakened. They have attempted to ascertain the nature of the disease, its first cause, the means by which it spreads, and its relation to other diseases. And how far have their attempts succeeded? Let the different opinions maintained by the greatest physicians, the same effects wrought by the application of contrary prescriptions, the solemnity which is depicted upon almost every countenance, the proclamation by our mayor, agreeable to the resolution of our common council, and the changes wrought in the minds of many of the members of that council, by the ravages of the destroyer, answer. Do not these facts bear strong testimony that an incomprehensible, invisible agency is working death among us? In fact, all are willing to acknowledge that the power of the supreme Being is manifested by it; that he is declaring his abhorrence of sin, in a manner plain to the most limited understanding.

But to the meditations of the Christian philosopher, another inference irresistibly arises from the mystery in which the operations of the disease are shrouded. Infidels, whether characterized by skeptical subtlety, or blasphemous arrogance, have attempted to prove the absurdity of miracles, for the purpose of overthrowing the Christian religion. Trusting alone to the evidence afforded by the senses, they have asked, if miracles have been performed, why do they not take place now? If no one has seen them in his own time, why should he believe they have been in former times? Without attempting to show the fallacy of such reasoning, (as has been done so often,) we boldly put the question to the infidel of this city, of this day,—Judging by the knowledge derived from the evidence of your senses, can you say that the operations of the disease among us have not peculiarities characteristic of the "intervention of a particular agency in counter-check of a universal law?" Can you tell why it should pass from the torrid zone to the frozen atmosphere of Russia, from thence to England and France, and leave unscathed the marshes of Holland? Canst thou bring these and a thousand other facts together, and form a system which shall show to all nothing but the usual regular operations of your divinity—material nature? If the skeptic cannot do this, here is a miracle now performing. Although made known to us by its effects only, no less a miracle, no less beyond the influence of general laws, and no less pointing to an omnipotent power than the raising of the dead. The march of the destroyer has already had the effect which every miracle is designed to have,—to elevate our thoughts above the world,—to create an intercommunication between the great Invisible and our own souls.

RELIGIOUS INSTRUCTION OF SLAVES.

The following just and excellent remarks are from a despatch of Lord Goderich, Secretary for the Colonies, to Lord Belmore, Governor of Jamaica, dated May 13, 1832.

Among those who acknowledge the Divine Authority of our National faith, there is no room for controversy respecting the duty of imparting the knowledge of Christianity to all mankind, and especially to our own more immediate dependants. However the modes or seasons of instruction may be regulated according to the various circumstances of different classes of society, nothing can justify the systematically withholding from any men, or class of men, a

revelation given for the common benefits of all. I could not, therefore, acknowledge that the slaves in Jamaica could be permitted to live and die amidst the darkness of heathen idolatry, whatever effect the advancing light of Christianity might ultimately have on the relation of master and slave. Nor am I anxious to conceal my opinion that a change in this relation is the natural tendency, and must be the ultimate result of the diffusion of religious knowledge among them. For although the great moral virtue of contentment and universal benevolence may be expected to appear among a Christian slave population, as the legitimate fruit of Christian principles, yet all probability justifies the belief, and all experience attests the fact, that the increased range of thought, the new habits of reflection, and the more lively perception of the duties owing by their fellow Christians to themselves, to which the converted slaves will attain, will gradually produce in their minds new feelings respecting their servile condition.

It is also well worth while to reflect on the inevitable tendency of the laws for the abolition of the slave trade. So long as the islands were peopled by importations of Native Africans, who lived and died in heathenism, the relation of master and slave might be expected to be permanent; but now that an indigenous race of men has grown up, speaking our own language, and instructed in our religion, all the more harsh rights of the owner and the blind submission of the slave will inevitably at some period more or less remote, come to an end.

Deeply impressed with this conviction, his Majesty's government have endeavored to make timely preparation for a change, which they believe could not be made abruptly without desolation and general ruin: and the calamity, which we have at present to deplore, is but an additional proof of the necessity of acting on so delicate a subject with this provident foresight; and of repressing those unhappy heats and prejudices, which have so long obstructed the advance of this indispensable improvement both of the law and the state of slavery.

I am not disposed to deny that the work of religious instruction may, in some instances, have been undertaken by men ill-qualified for so arduous a task; and I am even ready, for the sake of argument, to adopt the improbable supposition that the pure truths of Christianity may occasionally have been adulterated by instructions of a seditious nature; assume this to be the case, and what is the proper inference? Not, assuredly, that the slaves should be left to their native superstitious and idolatry, but that renewed exertions should be unremittingly made to diffuse among them more just apprehensions on religion, and clearer views of those moral obligations, to the enforcement of which all Christian instruction should be subservient.

It is not, however, merely to a misconception of religious truth, but to direct instigation of some of the missionaries, that the recent insurrection is ascribed, in some of the documents which your lordship has transmitted.

I must distinctly avow my conviction, that the improbability of the charge is so extreme, that nothing short of the most irresistible evidence could induce a belief of it. The missionaries who engage in the office of converting the slaves in our colonies, cannot, with charity or in justice, be supposed to be actuated by any views of secular ambition or personal advantage. They devote themselves to an obscure, and arduous, and ill-requited service. They are well apprised that distrust and jealousy will attend them, and that the path which they have chosen leads neither to wealth nor reputation. If, in their case, as in that of other men, motives less exclusively sacred than those which are avowed may exercise some influence on their minds, it were irrational either to feel surprise or to cherish suspicion on that account. The great ruling motive must be that which is professed; since, in general, there is no other advantage to be obtained than the consciousness of having contributed to the diffusion of Christianity throughout the world.

WHAT IS LIFE?—There is eloquence of thought as well as of language in the following paragraph from Arnot's Elements of Physics:—

"The functions by which the animal body assumes foreign matters from around, and converts them into its own substance, is little inviting in some of its details; but taken together is one of the most wonderful subjects which can engage the human attention. It points directly to the curious and yet unanswered question—what is life? The student of nature may analyze with all his art those minute portions of matter called seeds or ova, which he knows to be the rudiments of future creatures, and the links by which endless generations of living creatures hang to existence; but he cannot disentangle and display apart their mysterious life! that something under the influence of which each little germ in due time swells out to fill an invisible mould of maturity which determines its forms and proportions. One such substance thus becomes a beautiful rose bush;—another a noble oak; a third an eagle, a fourth an elephant;—yea, in the same way, out of the rude materials of broken seeds and roots, and leaves of plants, and bits of animal flesh, is built up the human frame itself, whether of the active male combining gracefulness with strength, or of the gentler woman, with beauty around her as light. How passing strange that such should be the origin of the human eye, whose glance pierces as if the invisible soul were shot with it—of the lips which pour forth the sweetest eloquence—of the larynx, which, by vibrating, fills the surrounding air with music, and more wonderful than all, of that mass shut up within the bony fortress of the skull, whose delicate and curious texture is the abode of the soul, with its reason which contemplates, and its sensibility which delights in these and endless other miracles of creation.

Population of Prussia.—By the triennial census of the population of Prussia, made up to the close of 1831, it appears that since the year 1828, when the amount of the population was 12,726,110, there has been an increase by excess of births (in 1829, 1830, and 1831) of 241,699, and by emigration of 71,151,

making together 312,850, and increasing the whole population to 13,038,960. There has been a considerable decrease in the increase of births, but a considerable increase with regard to emigration.

From the Temperance Advocate.

"THERE'S DEATH IN THE POT."
 2 KINGS, iv. 40.
 Hark! hark! the alarm has sped,
 Dire pestilence stalks in the breeze,
 Its pathway is strewn o'er with millions of dead—
 It heeds neither mountains nor seas;
 The CORACK and TURK to the ground it has brought,
 To the Jew and the GENTILE "there's death in the pot."
 From Asia's dark mazes it springs,
 Upraised by the mandate of Heaven;
 In vain to arrest it are edicts of kings,
 The command to "DESTROY" has been given.
 Its victims are marked—"To the vile, to the sor;
 Then haste with the tidings, "there's death in the pot."
 Full oft have they sung of the bowl,
 As a soothing oblivion to sorrow;
 Full oft have they sung, that the soul
 A feast from the wine-cup may borrow:
 'Tis the voice of a syren—"his false—heed it not!
 She sings to destroy thee—"there's death in the pot."
 INTERMANCE! dread tyrant! too long
 Thy reign has prevailed o'er the earth:
 Thy vassals, the children of song,
 Have owned thee the source of their mirth.
 Thy throne now is falling—the song is forgot—
 Thy worshippers tremble—"there's death in the pot."
 Who now tarries long at the wine—
 Who looks on the cup when 'tis red—
 To-day may be found at thy shrine,
 To-morrow may lie with the dead.
 'Tis decreed—though the victim of rum heeds it not,
 Now DIE OR REFORM—"there's death in the pot."
 West Chester, July 21, 1832.

MISSING.

From his residence, Boston Street, Lynn, Mass. since Saturday last, 1 o'clock P. M. Mr. AMAZIAH TOWNSEND, a deranged person. Said Townsend is a Shoemaker by trade, 22 years of age, about five feet four inches in height, having black hair, black eyes, and a fair countenance; and when he left had on a long beard. His dress was a black hat, thin, Rouen coat, blue broadcloth pantaloons, brown figured silk vest, black cravat, and square-toed boots. Whoever can give information respecting the above person, will relieve the great anxiety of his family and friends by so doing. All expenses that may be incurred for his recovery will be cheerfully paid. P. S. Any information will be thankfully received by Comstock & Co. Hartford, Conn. Lynn, Aug. 7, 1832.

CROUCH & ESTOLETT, Merchant Tailors.

HAVING taken the stand lately occupied by Wm. Saunders, they intend carrying on the above business in all its various branches. With a perfect knowledge of the business, they flatter themselves they will be able to give ample satisfaction to such persons as may favor them with patronage. On hand, an assortment of ready made clothing, consisting of Coats, Pantaloons, Vests, Collars, Shirts, &c. &c. which they will dispose of cheap for cash. Garments cut and made on the shortest notice, to suit customers. Garments made to order, in exchange for second hand clothing. Wanted, two first rate Journeymen. 29

JUST RECEIVED AND FOR SALE BY

F. J. HUNTINGTON.

REIGN OF GRACE, by Abraham Booth, D. D. GOSPEL WORTHY OF ALL ACCEPTATION, by A. Fuller, D. D. LIFE OF WICKLIFFE, the first English Reformer. No. 1 of the Theological Library. BARRIS in its mode and subjects considered, and the arguments of Mr. Ewing and Dr. Wardlaw refuted, by ALEXANDER CARSON, A. M. Minister of the Gospel, Edinburgh. Together with a Review of Dr. Dwight on Baptism, by F. L. Cox, LL. D. of London.—1st American edition.

FETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS AND DAMAGE BY FIRE, only, with a capital of 200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

DIRECTORS OF THE COMPANY.

Thomas K. Brace, Joseph Pratt,
 Henry L. Ellsworth, George Deuch,
 Thomas Belden, Stephen Spencer,
 Samuel Tudor, Oliver D. Cooke,
 Henry Kilbourn, James Thomas,
 Griffin Steadman, Denison Morgan,
 Joseph Morgan, Daniel Burgess,
 Elisha Dodd, Elisha Peck,
 Jesse Savage.

THOMAS K. BRACE, Presid.
 JAMES M. GOODWIN, Secretary.
 Hartford, June 21.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE. RANCE, at their office in State Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount, (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth, Martin Cowles,
 Solomon Porter, Martin Welles,
 Jeremiah Brown, Henry Waterman,
 Merriam W. Chapin, Samuel Kellogg,
 James B. Hosmer, Daniel P. Hopkins,
 Nathan Morgan, Charles Sheldon,
 Henry Hudson, Henry A. Perkins,
 Rodrick Terry, Horatio Alden,
 Edward Watkinson, Joshua P. Burnham,
 Thomas C. Perkins.

WM. W. ELLSWORTH, Pres.
 THOMAS C. PERKINS, Secy.
 Hartford, Jan. 1832.

PHILO A. GOODWIN, Attorney at Law.

OFFICE, Fox's Building, First Floor, South side of Court House Square.
 Hartford, April 21, 1832.